



New Approach of Islamic Teaching for Transgender: A Case Study in Indonesia

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ABSTRACT

Transgender people in Indonesia cause much debate and even encourage the emergence of discriminatory behavior in society. This is because it is contrary socially, culturally, and religiously. The emergence of the first Transgender Islamic Boarding School was established in Yogyakarta as a socio-religious reality from the perspective of marginalized people which is very interesting to study. This research focuses on Islamic teachings for transgender at the Al-Fatah Islamic Boarding School Yogyakarta and how the approach is carried out in the learning process. This research uses case study methods with data collection techniques in the form of in-depth interviews to explore informant information consisting of 3 types of informants: the teaching staff, the students, and the management. The results showed that the Islamic teachings are oriented to 3 aspects: 1) Aspects of Worship, 2) Discussion Forum to strengthen knowledge and understanding of Islam, and 3) Entrepreneurial Competence Development. Exemplary methods, habituation, and conversation methods generally carry out the learning process. This learning method is carried out with a good, polite, gentle, and easy-to-understand word approach.

Keywords: *Transgender, Islamic Teaching, Pesantren, Boarding School, LGBT*



INTRODUCTION

Transgender is a word used to describe people who act, feel, think, or look different from the sex assigned at birth. Transgender does not refer to any specific form or sexual orientation of the person. A transgender person can identify himself as a heterosexual, homosexual, or bisexual person (Yash, 2003).

Based on the perspective of the transgender group, they classify them into two, namely groups who think that their identity is a disease and those who believe that they are transgender because of "nature". In the first group, they feel they are different and not normal compared to most people. While others consider that it is not a deviation but the nature of God, which cannot be changed. (Report of the Transgender Study Ministry Of Women's Empowerment And Child Protection, 2015)

The transgender group often gets damaging scorn from the dominant society, which ends up being ostracised. Many speculations and different views have arisen among the public about transgender. Transgender is considered deviant behavior and should not exist in everyday society. (Fildzah, 2019).

This was also conveyed by the sources where they are still seen as "strange people" by society. Even though according to one informant, Nur Ayu, transgender people do not want any differences in their physical and psychological conditions. Transgender also want to get their rights as human beings, their rights as Indonesian citizens, to worship freely. According to Koeswinarno, worship becomes a dichotomous reality for a transgender person (Fildzah, 2019). This means that, on the one hand, transgender people are often faced with the practice of free sex, which is contrary to Indonesian norms. Still, on the other hand, transgender people also want to make themselves religious.

The presence of transgender with gender expression and sexual orientation (homosexual) in society in Indonesia has sparked various debates. It conflicts socially, culturally, and religiously, although most do not agree that the existence and identity of transgender people have no space in the social or religious spheres. This also makes it difficult for transgender women to obtain religious education.

Yogyakarta, as a city that supports the development of Islam, is proven by the birth of an



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Islamic organization such as the Muhammadiyah organization. It turns out that it also has a movement for Islamic development, which is rarely found in other cities in Indonesia. An association of transgender women study Islam weekly at an Al-Fatah transgender boarding school in Kotagede, Yogyakarta. This Al-Fatah Islamic Boarding School may be the only one in Indonesia or even the world with only transgender students.

Therefore, the emergence of transgender pesantren in Yogyakarta in 2008 is a socio-religious reality from the perspective of the marginalized, which is very interesting to study. Departing from the problems above, this research further examines the religious learning process of transgender at al-Fatah Islamic boarding school in Yogyakarta and how the approach is taken in the learning process.

Etymologically, transgender comes from two words, namely "trans" which means to move (hand; dependent; change); displacement, and "gender," which implies gender (Pius and Dahlan in Nur Fadilatul, 2013). Furthermore, according to Peletz (2006), interpreting trance as movement across space and boundaries is the same as changing natural things. "Trance" means combining an entity, process, or relationship between two phenomena.

A Transgender person's way of behaving or appearance is not by gender roles. Transgender people are people who, at various levels, "violate" cultural norms about what men and women should be. A woman, for example, is culturally required to be gentle. Nevertheless, a man with such a character is called transgender. Furthermore, the term transgender is interpreted by Fausiah in Nur Sakina (2011) as a terminology pinned to the diversity of individuals, behaviors, and groups that are considered to have tendencies that are deemed to deviate from gender roles that are considered normative (male or female) in general, but are not always determined at the time of birth, and also roles traditionally set by society.

Transgender is a statement of a person's gender identity. Transgender does not directly state specific forms of sexual orientation. It is an umbrella term often used to describe a broad level of identity and experience. Transgender is a form of behavior by both individuals and groups that use gender attributes outside of those constituted by society, which are considered to deviate from gender roles (male or female), values, norms, and religion in general. However, it is only sometimes established at the time of birth.

It should be underlined that transgender and transsexual are different problems. What



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distinguishes the two is that a transgender person is not necessarily transsexual because people who change their nature and behavior are inversely proportional to their nature and do not necessarily change their sex. At the same time, transsexuals can undoubtedly be said to be transgender. Transsexual is a behavior that changes itself completely, including the sex it has, because of the discomfort factor, finally decides to change sex and change its behavior thoroughly (Dian Puspitasari, 2012).

In the practice of communication, there is a faith-based approach. One of them is that the principle of Islamic verbal and nonverbal communication must be by what is taught in the Quran. Whatever is done must be based on the spirit of faith, namely as a form of our worship to Allah Subhanahu Wata'ala. The principles of Islamic communication are *qaulan sadidan* (tell the truth, not lying); *qaulan baligha* (straightforward, effective); *qaulan ma'rufa* (kind and polite words); *qaulan karima* (respect, respect); *qaulan layina* (meek); and *qaulan maysura* (easy to understand). (Rachmat Kriantoro, 2019).

1. *Qaulan sadidan* (true, not a lie).

A communicator must speak the truth and must avoid lying. The principle of trust can build a conducive communication atmosphere in achieving effective and efficient communication (QS. An-Nisaa', 4:9; QS. AlAhzab, 33:70). True words here include substance, content, and grammatical redaction of the message;

2. *Qaulan baligha* (straightforward, effective)

Interpreted by carrying out communication in a straightforward, precise, eloquent, clear, and not convoluted manner so that it can imprint on the communicant's heart to be persuaded. This principle emphasizes persuasive ways of communicating (QS. An-Nisaa', 4:63; QS. Ibrahim, 14:4). Words that imprint on the soul must also be developed by considering several factors, namely, the *frame of reference* and *field of experience* of the communicant.

3. *Qaulan ma'rufa* (kind & polite words)

This communication principle is a middle ground between communication in *high-context culture* and *low-context culture*. *Qaulan ma'rufa* means a kind word, an expression that is appropriate, polite, and not hurtful or offensive. *Ma'rufa* is a beautiful word and does not contain elements of satire that can offend others. This principle orientation refers to interaction efforts that always bring benefits and cause good (QS. An-Nisaa', 4:5; QS, Al-Baqarah, 2:83, QS. Al-Baqarah, 2:253; QS.



Al-Baqarah, 2:263; QS. Al-Ahzab, 33:32).

4. *Qaulan karima* (respect, respect).

It contains noble words and is delivered respectfully to establish good relations (QS. Al-Israa', 17:23; QS. Annisaa', 4:148; QS. Al-Hujurat, 49:11).

5. *Qaulan layina* (gentle)

This principle of communication teaches humanity to always respect whoever we are talking to, including those who have wronged us. (Thaahaa, 20:44; QS. Luqman, 31:19; QS. Al-Hujurat, 49:2). Communicators must speak with gentle words, a pleasant voice, a friendly attitude, and pleasant behavior in conveying messages of kindness. These soft words include banning loud or high intonation or tone and profanity, making the communicator perceived as unfriendly, condescending, and full of negative emotions.

6. *Qaulan maysura* (easy to understand).

Refers to a word that is easy to digest, easy to understand, and easy to understand by the audience. This principle teaches the value of harmony in establishing a social relationship (QS. Al-Israa', 17:28).

Etymologically, the word method comes from the Greek *meta*, which means the traversed, and *hodos*, which means the way, so method means the road to be walked. Then, a method is the right way to do something (Soegarda Poerwokatja, 1982). While in English, it is called method and becomes the term method in Indonesian (S.W. Wasito Tito Wojowasito, 1980). In Arabic, a method is called *tharîqah*, which means way or way.

In the Quran and Hadith, various learning methods are very touching, educating the soul and uplifting. According to Al-Nahlawi quoted by Ahmad Tafsir, 21 that the form in question is as follows:

1. Quranic and Nabawi's method of *hîwar* (conversation).

This method is almost the same as the method with the dialogue, question and answer, or discussion, but the method of *hîwar* is based on the Qur'an and the Messenger of Allah.

2. The method of the story of the Quran and the Prophet.

This method describes one of the significant media on the reaction of different sensory ideas with sentimental currents and emotionally influential situations (Abdul Hamid al-Hasyimi, 2001). This method educates by telling the characters' stories to change their



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conscience and try to do good things and keep away evil deeds as a result of the story. The story method can be helpful for preschool and elementary-age children, students who get disasters, optimistic students to spur their motivation, and so on.

3. The method of Proverbs (parables) of the Quran and the Nabawi

According to Najib Khalid Al Amin, the function of the parable method is to provide illustrations, inform the positive aspect to attract interest or inform the negative to avoid it, and sharpen reason and dynamic the potential of thinking or increasing intelligence (Najib Khalid Al-Amin, 1994). This method is done by likening something to something else, bringing something abstract closer to something more concrete. The parable used by the Holy Prophet(sa) as a method of learning is always conditional on meaning so that it can bring something abstract to the concrete or make something that is still vague in meaning into something obvious.

4. Exemplary method

Hamd said that educators are great in the eyes of their students. What is seen from their teachers will be imitated because students will imitate and imitate what is seen from their teachers, so teachers must set a good example (Muhammad Ibrahim Hamd, 2002). An educator should not only be able to command or give theory to students, but more than that, he should be a role model for his students so that he can follow them without feeling any coercion (Armai Arief, 2002). The exemplary method is suitable for moral learning, memorization, exercise, etc.

5. Habituation method

Method is a way that can be done to accustom students to think, behave, and act by guidance. The essence of habituation is repetition because habituation contains overthrowing. The habituation method is also helpful in strengthening memorization. The habituation method is relevant to forming commendable behavior, strengthening memorization, etc.

6. *Ibrah* (confident delivery) and *mau'izah* (gentle advice) methods

This method is fundamental in building motivation and stimulating students' thoughts and feelings in learning. This method can create fun learning interactions because educators are polite and straightforward in presenting subject matter.



7. *Tarhib* (promise) and *tarhib* (threat) methods

Promises and threats are learning methods that can provide learning motivation and act preventively against harmful behavior. Promises and threats in education have an essential meaning. Education that is too soft will make students less disciplined and lack determination. Thus, promises and threats must be realized. In the form of threats, if learners violate established norms, educators can do with stages starting with a reprimand, then exiled, and finally beat in a sense not to hurt but to educate.

Then, in applying physical sanctions, it should be avoided if not possible; avoid hitting the face, just hitting to educate, not revenge. In addition, there are several alternative methods of threats (punishment), namely giving advice and instructions, sullen expressions, yelling, ignoring students, denouncing adjusted to the appropriate place and time, squatting, giving homework (homework), hanging a whip as a symbol of fear, and or light blows (Fuad bin Abdul Azizi Syalhub, 2005). The sanctions given to students always contain educational aspects so that students are not punished but rewarded for their actions.

In this modern era, student-centered learning is the recommended education or teaching method. Such methods can be realized in various ways, including example methods, *guidance* and counseling methods, story methods, motivational methods, *reinforcement* methods (encouraging morale), etc. According to Ibn Sina, in Islamic education, the primary moral aspects of students and the techniques needed in educating the morals of participants are habituation methods, commands, prohibitions, giving atmosphere (situational approaches), *uswatun hasanah* (role model) as well as giving motivation or encouragement, giving gifts and punishments and persuasive methods.

In learning Islamic religious education, methods are determined according to the conditions of the subject matter and the targets to be achieved. The Islamic religious education curriculum has seven primary materials: faith, worship, the Qur'an, morals, muamalah, shari'ah, and dates. This teaching material should be known by educators in developing methods that they want to apply.



RESEARCH METHOD

The perspective of the position of case studies in qualitative research (Cresswell, 1998) focuses on the specifics of cases in an event, whether it includes individuals, cultural groups, or a portrait of life. Furthermore, Creswell suggests several characteristics of a case study, namely: (1) identifying a "case" for a study; (2) The case is a "system bound" by time and place; (3) Case studies use various sources of information in their data collection to provide a detailed and in-depth picture of the response of an event, and (4) Using a case study approach, researchers will "spend time" in describing the context or setting for a case. This implies that a case can be studied as an object of study or considered a methodology (Denzin & Lincoln, 2018). In other words, a case study is a research where researchers explore a particular phenomenon (case) in a time and activity (program, event, process, institution, or social group) and collect detailed and in-depth information using various data collection procedures during a specific period. We used a case study to determine learning interaction based on Islamic communication principles at the Al-Fatah Islamic boarding school in Yogyakarta.

In this study, researchers conducted in-depth interviews to extract informants' information. According to Neuman (1997: 374), an informant is commonly used for field research. In this context, an informant is a person who helps researchers answer research questions, develop relationships, narrate, and inform in the field. Informants can be divided into two categories: key informants and additional informants. The determination of informants is carried out by *the snowball sampling* method. *Snowball sampling* is a method of determining informants from key informants and then spreading them to several additional informants. The addition of informants will be stopped when the adequacy of data or information has been met, or no new data is desired. The selected informants have relevant traits or qualities in the research (Koerber & McMichael, 2008). The key informant in this study consisted of three people: the first key informant was MA as a teaching staff, the second key informant was NA, the administrator of the Al-Fatah Islamic boarding school Yogyakarta, and the third key informant was NV as a student of the Al-Fatah Islamic boarding school. The following are characteristics in the selection of informants;



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1. Teaching Staff

- a. Teachers at Al-Fatah Islamic boarding school Yogyakarta.
- b. Teachers can explain the material well.
- c. Teachers can recognize students or students.
- d. Teachers do not compare students with each other.
- e. Teachers regularly provide materials.

2. Students (*Santri*)

- a. A transgender person (male to female).
- b. Acknowledging their transgender in society.
- c. Student members at Al-Fatah Islamic boarding school Yogyakarta.

3. Management

- a. It is contained in the organizational structure.
- b. Know the ins and outs of Al-Fatah Islamic boarding school Yogyakarta.

Secondary data collection, such as library materials, literature, previous research, articles in online media, videos on YouTube, and other relevant media, can corroborate the results or findings of interviews. To the suggestions by Miles, Huberman, and Saldaña (2018), the data obtained are processed by selecting, simplifying, and separating data that includes all textual parts in the form of interview transcripts with sources, relevant documents, and other empirical data. After this process, the study performs data presentation steps, where researchers condense and refine the collected data to conclude. This stage includes evaluating the data from the beginning of data collection to presenting the data, identifying patterns, providing explanations, and completing the research evidence. In this study, a data triangulation approach was used to ensure the validity of the data by checking data from various sources and at multiple times to assess its correctness.

RESULTS AND DISCUSSION

Al-Fatah Islamic Boarding School is one of the Islamic boarding schools that specifically accommodates transgender. Al-Fatah Islamic Boarding School is located in Banguntapan, Bantul, Yogyakarta. The founder is Mariyani, and the last caretaker of this foundation is Shinta Ratri.



Meanwhile, the number of transgender students became students at Al Fatah boarding school is 63 people. Most transgender people trained are buskers, commercial sex workers, and self-employed, and they work in non-governmental organizations. In terms of age, the students ranged in age from 35 to 60 years. As for the last education, they are diverse. Some only graduated from elementary school, some graduated from college, and the high school level is still the most transgender students in Yogyakarta.

The main problems faced by transgender students are the lack of human resources to guide learning to read the Qur'an and the lack of humanitarian-based material enrichment. Then, the lack of understanding of human values and the difficulty of access for transgender people to religious education. In this Al-Fatah Islamic Boarding School, transgender students receive holy lessons and worship practices such as praying, reading the Qur'an, studying Asmaul Husna, and morals. However, due to the limited facilities, transportation, and educators, both in terms of quality and quantity, learning in this Islamic boarding school is only at the ritual and routine stage.

Al-Fatah Islamic Boarding School has two types of activities, namely routine and non-routine activities. All activities are carried out based on the will and awareness of the students without any coercion from the management. The boarding school administrators believe that the religiosity and desire of transgender to worship must exist. However, transgender women had not felt calm and comfortable before the Al-Fatah Islamic boarding school. To help transgender willingness to worship is supported by positive activities in Islamic boarding schools carried out weekly and monthly.

In this discussion, it is studied how teaching is carried out in each lesson. There are three significant points of lessons taught to students, namely (1) worship procedures that include how to purify, pray, and recite, (2) discussion forums that discuss religion and humanity, and (3) the development of entrepreneurial skills. Different teaching methods and communication approaches are used in each lesson, which will be discussed as follows.

Aspects of Worship

In teaching worship procedures, three things are taught: *shalat* (prayer), purification, and dan recitation. The one thing transgender people most want to learn at Al-Fatah Islamic Boarding School is *shalat*. This is because they know that *shalat* is the ultimate worship. Amid their complicated lives, they feel that no one wants to pray for them, so they must know how to pray



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for themselves. They want to know how they can communicate directly with God. Thus, the procedure of prayer is something requested by transgender people to be taught again at every opportunity.

Along with that, the purpose of transgender people coming to Al Fatah Islamic boarding schools is to worship and study Islam. In terms of the quality of their life, they feel more organized. Teaching prayer procedures is a weekly routine activity in Al-Fatah Islamic Boarding School.

Al Fatah Islamic boarding schools are made into comfortable spaces for performing prayers to facilitate transgender worship. This is because gender as transgender, according to them, has created discomfort when accessing worship in public places. Al Fatah Islamic Boarding School has a room like a particular prayer room for congregational prayer activities. In teaching prayers at Al Fatah Islamic boarding school, transgender people can wear hijabs like Muslim women or sarongs like Muslim men. This is because the main principle taught is that the legal condition for prayer is that it is essential to cover the genitals. Because what transgender wear covers their private parts, they may wear anything according to their beliefs. Due to this sense of comfort, a direct correlation emerges with the subsequent feelings of contentment when engaging with Allah SWT. At the Al-Fatah Islamic boarding school, which caters to transgender individuals, a distinctive seating arrangement is observed. The foremost rows are occupied by students attired in sarongs, while those donning hijabs are situated in the rows immediately behind.

Along with the teaching of prayer, transgender people are also taught about the ordinance of purity because the legal requirement for prayer is to be holy from filth. Transgenders are taught ablution procedures and are accustomed to ablution before starting prayers. The teachers, called *ustadz* and *ustadzah*, also teach excellent holy manners, such as the compulsory bathing that transgender people must do if they intentionally or unintentionally release semen (sperm). Related to purification and prayer, transgender people are also taught that their purification (ablution) is void if they come into contact with the opposite sex. Men already purified will become impure again if they come into contact with women, and vice versa. However, transgender people have a different view of whether they become impure again if they come into contact with men or women. This is not a problem for the teachers; they are directed to be careful and may not come



into contact with anyone to maintain their purity.

This method of example and habituation is carried out using communication with the principles of *qaulan ma'rufu and qaulan maysura*, namely by using excellent and polite words and explaining in words that are easy to understand. Transgender people ask teachers to teach slowly because of the limited cognitive abilities and religious knowledge of transgender people.

In addition to the procedures of purification and prayer, the activities provided by the Al-Fatah Islamic Boarding School for transgender students are learning to recite. Learning to read the Qur'an is an activity of reading the Qur'an by a person or student who tries to understand or learn the Qur'an but begins not knowing at all. This reciting activity is regularly performed every Sunday from 15.30 to 20.00 WIB. Accompanied by the teacher and student volunteers, the transgender students of Al-Fatah Islamic Boarding School are enthusiastic and enthusiastic to be able to learn to recognize, read, and write *hijaiyah* letters (Arabic letters) and punctuation marks to understand the reading of the Qur'an better properly and correctly. They must learn to read the Qur'an by paying attention to long and short *tajweed* (pronunciation) because they need to read the Qur'an correctly. Transgender students at Al-Fatah Islamic Boarding School understand that the purpose of their learning is to want to read the Qur'an correctly and understand its meaning.

In teaching holiness and prayer, teachers put forward exemplary and habituation methods. *Ustadz* and *ustadzah* give examples of how and the order of ablution, get used to ablution before every prayer, exemplify the movements and recitation of prayers, and get used to compulsory prayers five times a day. This is constantly repeated and done whenever the opportunity arises. According to teachers, habituation methods are relevant to forming good behavior related to the obligation to worship.

The activity before taking turns is to read short letters together, guided by *ustadz* and *ustadzah*, assisted by student volunteers. *Ustadz* and *Ustadzah* introduced quick notes before finally reading and studying longer letters. Although these transgender students cannot immediately grasp the meaning of being read, at least they can memorize it because it is read repeatedly every week. The short letters read together are those of An-Nas, Al-Falaq, Al-Ikhlās, Al-Lahab, and Al-Kutsar.

The method of learning the Qur'an carried out at the Al-Fatah Transgender Islamic



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Boarding School to improve the quality of reading the Qur'an is the *iqro'* method because of its more flexible reading nature. The *iqro'* approach is to teach the Qur'an easily, quickly, correctly, and well by *tajweed* rules and is done actively, practically, and systematically (Shukron, 2015). The *iqro'* method teaches the Quran using the *iqro'* book, which consists of 6 volumes and can be used for toddlers to seniors. In it, students can learn about reading and writing *hijaiyah* letters, continuous *hijaiyah* letters, and knowing punctuation harakat and *tajweed* (Zulfitria & Arif, 2019). This *iqro'* method in practice does not require tools or learning media because it emphasizes reading (reading the letters of the Qur'an properly and correctly). Direct reading without spelling. This means that the names of *hijaiyah* (Quranic letters) are introduced by active learning and are more individual.

Then, based on the findings of research on the application of Islamic education methods carried out at the Al-Fatah Transgender Islamic Boarding School is a habituation method. It is known that the application of this habituation method is carried out to train transgender students so that they can continue the next volume of *iqro'* before directly reading using the Qur'an. The form of habituation is that before reading *iqro'*, transgender students can recopy by rewriting what is read later in their notebook. After writing, students will read in turn. This habituation method is done to understand better the material taught, and students understand which readings are wrong or correct. In addition to direct immersion, writing by hand by copying what will be read on *iqro'* can improve the memory of these students.

Based on the findings, transgender students who seem less fluent in reading the Quran, especially in mentioning *hijaiyah* letters, distinguishing between *hijaiyah* letters, and emphasizing *tajweed*, are not right. Therefore, teachers are needed to help and guide transgender students from the difficulties faced as long as reciprocity is given, namely high enthusiasm in learning the Quran, eliminating laziness from themselves, and always motivated to be able to. There will be a way to get it. According to *Ustadz Arif*, a teacher at the Al Fatah Transgender Islamic Boarding School, from the beginning of teaching until now, the students have gradually progressed and improved in learning. For those who cannot read the Quran fluently, prayer readings have progressed, and the students have slowly mastered memorizing short letters. Dealing with transgender students, according to *Ustadz Arif*, is a unique experience because seeing this transgender identity is unique.

Limited time is one of the obstacles to learning the Qur'an, considering the age of



transgender students who study is 35 to 60 years old, so they often forget to remember the lessons taught last week. In line with the high motivation and enthusiasm of transgender students, learning to recite can be carried out smoothly for almost 12 years. It must be distinct from the principles of Islamic communication teachers practice to the students, where they apply *Qaulan ma'rufa* and *Qaulan layina*. So, transgender students do not feel disappointed, depressed, and blamed if there is a wrong reading during the learning process.

Discussion Forum

One form of Al Fatah Islamic Boarding School activities that is routinely held is to conduct studies led by an *ustadz* and *ustadzah*. The study was filled with interactive dialogues between transgender students and student companions (*ustadz* and *ustadzah*) who discussed specific issues surrounding the transgender world. Transgender students use routine studies as a means of religious consultation on questions that have not been answered so far, such as related to the nature of divinity in *asmaul husna*, the legal basis of transgender, halal and haram problems among transgender, *fiqh* problems in prayer procedures for transgender and so on (Interview, NA).

To attract attention and interest in religious studies, Al Fatah boarding school often holds commemorations of Isra' Mi'raj and Mawlid Nabi by inviting transgender and non-students to events held right with the momentum (Interview, NA). This form of formal study is usually followed, especially by Al-Fatah transgender students, as a means of contemplation and education related to their religious knowledge.

Referring to some informant information, the learning method in formal and informal studies takes place in two directions. This means that the communication carried out is dyadic. There is reciprocity between communicators and communicants and vice versa. The discussion forum conducted in the form of studies is a learning method that suits the needs and characteristics of participants. In this case, transgender students feel comfortable expressing their questions and opinions. Discussion forums or question-and-answer forums led directly by student assistants (*ustadz* and *ustadzah*) are included in the Hiwar Method (conversation) of the Qurani and Nabawi.

The Hiwar (Conversation) method of the Quranic and Nabawi is similar to the dialogue, question and answer, or discussion method. This method of asking questions invites the listener



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to focus on the discussion. The question-and-answer method, whether the conversation is between two or more people, in the conversation has a specific purpose and topic. The dialogue method seeks to connect one's thoughts with others, benefiting the perpetrator and listener (Abdurrahman Nahlawi, 1996). The dialogue method can be used as an instrument to 'diagnose' the learning development of students.

Applying the *Himar* method helps transgender students understand the explanations or answers given by the student companions (*ustadz* and *ustadzah*). This can be seen from delivering solutions that are easy to understand and using friendly and polite words or sentences to avoid offending study participants. Therefore, the companion's proficiency in giving answers is essential so that all transgender students can understand what is conveyed through sentences that are quite simple and easy to understand. In the Qur'an, an easily understandable word is called *Qaulan maysura*. Understanding *Qaulan Maysura* is a word that the audience can easily digest, understand, and understand. This principle teaches the value of harmony in establishing a social relationship (QS. Al-Israa', 17:28).

On the other hand, the study participants (transgender students) felt comfortable. They felt understood by the *ustadz* and *ustadzah* regarding problems often felt in everyday life according to the context of transgender. The students are comfortable asking questions or giving their arguments in discussion forums because study assistants always use a more humanist approach, which can be seen from the communication that prioritizes closeness and uses kind and polite words. This is called *Qaulan ma'rufa* in the Qur'an. This type of communication can be interpreted as a middle ground between high and low-context cultures. *Qaulan ma'rufa* means a kind word, a prompt expression, polite, and not hurtful or offensive. *Ma'rufa* is a beautiful word and does not contain elements of satire that can offend others. This principal orientation refers to interaction efforts that always bring benefits and cause good (QS. An-Nissa', 4:5; QS, Al-Baqarah, 2:83, QS. Al-Baqarah, 2:253; QS. Al-Baqarah, 2:263; QS. Al-Ahzab, 33:32).

Based on the explanation above, it can be concluded that the discussion forum in the form of religious studies is one of the routine activities attended by transgender students at the Al-Fatah Islamic boarding school in Yogyakarta. Students use this discussion forum to deepen their spiritual knowledge, such as things that are close to the lives of transgender. Discussion forum as an educational forum by applying the Islamic Education method, namely *Himar*



(conversation). This method has good relevance to the needs and characteristics of study participants. Using the *himar* method, the students gained new knowledge oriented to the Qur'an and the story of Rasul as the primary reference. The *himar* method becomes more optimal because Islamic communication patterns support it by the conditions of study participants. The Islamic communication patterns applied are *Qaulan Maysura* and *Qaulan ma'rufa*. Thus, the discussion forum in the form of religious studies feels lighter and more pleasant for transgender to study religion more deeply.

Entrepreneurial Skill Development

Besides guiding spirituality, Al-Fatah Islamic Boarding School motivates its students to increase self-confidence and independence in the economic and social spheres. The efforts made by the Al-Fatah Islamic Boarding School are to conduct job training so that transgender can change professions. Transgender initially worked as buskers, scavengers, and commercial sex workers, and jobs with no dignity are underestimated. They are vulnerable to discrimination. Several programs are made in Al Fatah Islamic Boarding School, such as providing training.

The students are also taught how to do entrepreneurship to alleviate and improve the economy so that the students can get out into economic pressure. Such as providing entrepreneurial experience, makeup, hijab creation, cooking, sewing, dancing performances at several events, practicing massage skills, and capacity-building activities. It is hoped that students have skills that can be sold outside so that they can be accepted by the surrounding community and have expertise in problem-solving.

In the training activity, the transgender students looked 'enthusiastic and enthusiastic' when listening to the material delivered by the facilitators. One of the activities that continues is entrepreneurship. It is a follow-up activity from the previous meeting, where these transgender students create a joint business group that they will manage professionally. "All students in this boarding school have the same right to work as other workers; entrepreneurship is the answer, but it must be done right." (Interview, NA)

CONCLUSION

Transgender identity has its position within the scope of a pluralistic society. Transgender can be interpreted as a personal and communal identity where he forms a particular group in



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various aspects, including a community or association at Al-Fatah Boarding School in Yogyakarta specifically for transgender. Transgender registered students of Al-Fatah Islamic Boarding School are highly interested in learning religion (Islam) in the context of transgender people's lives. Religious routines at Al-Fatah Islamic Boarding School vary, from learning holy procedures, praying procedures, reading the Qur'an, holding discussion forums (routine studies), and non-religious activities such as entrepreneurship training.

Applying Islamic learning methods accompanies religious learning activities at Al-Fatah Boarding School. In learning purity, reading the Qur'an, and learning how to pray, they use exemplary and habituation methods. The exemplary method is intended so that what is seen by the teacher will be imitated by students (transgender students). The habituation method aims to familiarize students (transgender students) with how to think, behave, and act following guidance. The essence of habituation is repetition because habituation contains repetition, and the habituation method is also useful for strengthening memory as is done by transgender students, namely memorizing *Asmaul Husna*. Meanwhile, in the Discussion Forum (study) activities, routine activities are carried out using the Hiwar Method, namely the conversational method (two-way communication, reciprocal communication). This method invites listeners (transgender students) to focus on the discussion.

In the learning process at the Al-Fatah transgender boarding school, teachers or assistants (*ustadz* and *ustadzah*) apply Islamic communication patterns as instruments to convey religious messages to students. As in learning to read the Qur'an and the entrepreneurship training, they are applying *Qaulan ma'rufa* (kind and polite words), *Qaulan layina* (gentle), and *Qaulan maysura* (easy to understand). While learning the holy and prayer procedures, apply *Qaulan ma'rufa* (kind and polite words) and *Qaulan maysura* (easy to understand). Finally, in the implementation of the discussion forum (Kajian), apply *Qaulan ma'rufa* (good and polite words) and *Qaulan maysura* (easy to understand).

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